The Inquirer

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ASKING THE QUESTIONS

IN the near future a Council, the twenty-first of its kind, is to be called by the Pope in the city of Rome. It is likely to be attended by some 3,000 bishops and other representatives of the Catholic Church. Reports say that Protestants and even Jewish representatives are to be invited, as observers. No one appears to know whether these reports are correct, or whether if they are the churches and religious bodies outside the Catholic Church would wish to be represented. But leaving all this to be decided by events, something of importance has happened. It appears to be conceivable, and according to some reports more than conceivable, that the Catholic Church will invite to one of its most solemn and historic Councils people who, up to the present, have been called heretics. No doubt the invitation will be hedged around by a number of intellectual safeguards, but these notwithstanding, something new has happened. This for the moment is the possibility of Catholic and Protestant co-operation at the invitation of Catholicism. If history is resolutely faced, and the burnings and persecutions of the past recalled, this is extraordinarily new. Above all in Catholicism.

The Change

Whether it should be welcomed or not is on the whole unimportant. What is important is the change it indicates taking place in formal religious attitudes. The Christian religion is obviously going through experiences not known before. The position of Catholicism in this country, for instance, as compared with the immediate past; the attitude of Protestantism towards it; the attitude of Nonconformity towards what had better be called the Establishment; and the attitude of the Establishment towards it, are signs—when all the conflicts of the past are remembered—of extraordinary change. The signs need not be ignored because they are partly the results of a social revolution. Something more important than that has taken place. Deep experiences and beliefs in men have been shaken, and these are not merely the results of social affairs. The men who are living through these changes can be as sensible and self-critical as spectators of them.

There is little doubt that this half-blind, fumbling effort towards a new spiritual unity belongs to the spiritual convulsions of the time. Men are living through new rending experiences. A "spaceman" now in America is preparing to go where his ancestors thought God lived. And this is just another way of saying that sensible men are being forced to ask in the new universe they factually explore, where is God? A young correspondent to this paper recently asked, in anticipation of Christians reaching the moon, are Christians now going to change the Lord's prayer? Will they say, "thy will be done on the moon and on the earth"? And if there are easy answers for many people to this question they do not seem easy, apparently, to the correspondent.

The Questions

The spiritual convulsions belong to vivid religious questions. Is this universe then a great machine so marvellous in itself that it runs of its own accord? If it is this then do I live in the midst of a great machine and nothing more? And that is a vastly different question from any asked in a universe commanded and penetrated by the spiritual presence of God. The new questions are so crushing for many that they can hardly be borne. And that, to use the sardonic language that partly comes from the situation, is not funny.

Can I then turn to humanity to find the penetrating life that the machine does not give? If I do, reply a number of thoughtful people, I merely find someone just like myself, a man, and he is caught in the machine, just as I am.

Those who think and feel—and most men do in some way or other—are being thrust into new questions. Formal religion of any kind is thrust into them. An article overleaf suggests that this does not belogg merely to the West. Men everywhere are being forced to ask questions out of new experiences.

The Adventure

Those people who may be aware of the convulsions (and, after all, it is not an easy matter for a Catholic to ask a "heretic" to one of his major conferences, and presumably not an easy matter for the "heretic" to decide whether to attend or stay away) are engaged undoubtedly in a new attempted knowledge of God. Within new personal experiences God has to be brought to life. This may very well be called a new incarnation, and living reasons for it be found. The adventure of religion in this contemporary world may be more exciting and more vital than other adventures. Certain it is that it is taking place. Certain it is that in its own way it is bound to be as charged with courage and faith as the adventure of taking off into space. And certain it is that if all the past of mankind is felt, as it were, in the blood there is no living activity more full of meaning for the future than this.

PAKISTAN NOW

By Dr. John E. Owen

(Dr. John E. Owen is Fulbright Lecturer in Sociology at Dacca University, Pakistan.)

It is doubtful whether any country in the British Commonwealth is confronted by problems as extensive and varied as those of Pakistan. When she began her independent existence in the summer of 1947, her eighty million people were faced with the literal task of building a new nation from the foundations, and her present difficulties of subsistence living standards, extremely low health and welfare conditions, and educational inadequacies should be viewed in the light of the obstacles she inherited at the time of independence and the short period of her subsequent nationhood.

Over five million refugees from the new India fled to Pakistan in the years following Partition, and more than two million of them have yet to find homes or employment. The parts of India that became Pakistan constituted some of the most impecunious areas of the entire subcontinent in terms of their endowments of raw materials and industrial growth. Equally damaging was a widespread lack of trained manpower. The Moslems of pre-independent India were an underprivileged element, economically and culturally, and they began their existence as a free nation without the rudiments of government or even a capital. With the death of Mr. Jinnah in 1948, no skilled or dedicated leadership remained to take his place, and for the following decade her internal political situation was marked by great instability. This resulted from an unworkable Constitution which was not enacted until 1956, postponement of national elections, a poorly developed party system with no distinguishable differences of ideology between the various parties, the absence of a trained body of government servants to institute civil administration, and the rise to power of corrupt and self-seeking political leaders who showed little inclination to tackle the pressing problems of this new Moslem nation.

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Even in 1959, the average income per person is the equivalent of about one shilling a day. Public health and welfare conditions can be gauged from the fact that almost one baby in three dies within the first year of life, and the average Pakistani can expect to die before the age of thirty. In the field of education, most children have ceased to attend the village school by the end of the fourth year of instruction, but there remains a great striving for secondary education, and among college and university students the competition for the few well-paying and prestigious positions results in a nepotism and status consciousness that is almost an obsession. Pakistani educators admit that their system of teaching and examining produces "parrot learning" and memory work, and bears little or no relation to practical life. Many students know that upon getting their degrees, they will have to reconcile themselves to becoming clerks or secondary school teachers at extremely low wages. Higher education for women in this Moslem country has made appreciable advances since 1947, but *purdah* and female subordination still maintain a strong hold over Pakistani women, the great majority of whom live in the villages, where the patterns of life have not fundamentally changed for perhaps five hundred years. Religious superstition and Islamic conservatism among the agricultural peasants are forces working against progressive change.

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Certain elements in the now defunct Moslem League sought to adapt Islamic teachings to modern conditions, but they were opposed by extremely conservative factions such as the Nizam-i-Islam, who sought to make Pakistan a theocratic state ruled by priestly precepts and laws which would have included such extreme penalties as cutting off the hands of thieves. This reactionary minority was not supported by popular opinion, but every Pakistani public figure found it politically expedient to show loyalty to the Koran. Ever since 1947, however, there has been disagreement and conflict over the political implications of Islam and modern interpretations of the Koran. There is no nationwide agreement among Pakistanis as to what the role of Islam should be. Ex-President Mirza, on proclaiming martial law in October, 1958, spoke of the "prostitution of Islam" by unprincipled political figures, and it was true that the leaders of several parties used religion as an election issue among the illiterate and politically unknowing peasants.

The villagers, who account for 90 per cent of the population, are fundamentally religious, and attend the mosque for Friday prayers with impressive regularity. The city of Dacca, capital of East Pakistan, has seven hundred mosques, but the urban dweller is less faithful in his religious observances than the peasant. The mosque prayers are led by *mullahs*, a group of holy men who teach children the Koran in the *madrassa*, or religious school. But the *mullah* tends to be uncritical and traditional in his religious outlook, and his teaching is not based on any vital understanding of Koranic precepts, history, or philosophy. His influence upon the villager cannot be termed constructive or progressive, though he does perhaps foster a sense of rural solidarity and social cohesion.

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Christian missions under British, American, and Australian auspices are active and engage in practical welfare work. The largest group of Christians are Roman Catholics, numbering approximately 60,000 Pakistanis, followed by Baptists (Bengal was the William Carey territory) and Presbyterians and some Pentecostal fundamentalist groups from America. The Church of England has a few churches and mission stations throughout both wings, but its work is hampered by lack of funds since independence, together with problems of clergy recruitment among the nationals. Its cathedrals and parish centres in Karachi, Lahore, and Dacca are only sparsely attended.

Notwithstanding the problems of this new country in trying to come to terms with the twentieth century and the bizarre territorial handicap of being divided into two wings mutually unsympathetic and divergent, separated by a thousand miles of Indian land, there are grounds for hope here. Industrialization is slowly making headway, and various international bodies (U.N., World Health Organization, U.N.I.C.E.F., and the Food and Agriculture Organization) are all working to ameliorate conditions and to help the villager to help himself. Communism has not made any noticeable appeal to the peasant, despite his poverty, and university students manifest a genuine pride in their country and salutary enthusiasm for learning. Significantly, orthodox Islam makes little impact on their loyalties, and many of them are quite emancipated from it. University officials have told the writer that students here have lost their religious moorings and are groping for new values.

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With the imposition of martial law, Pakistan's history took a new turn. It is still too early to predict the political future of the country, though Pakistan will probably remain pro-West. The new military régime has certainly brought stability to the nation, and even those observers who were apprehensive at the possible effects of martial law and the disbanding of the former structure of government have had to admit that living conditions for the masses of Pakistanis have improved with the holding of political corruption and fiscal malpractices that led to inflation. Prices of basic commodities have been reduced and controlled, black-marketeering has ended, city streets have been cleaned, and public morale has improved. "At last the country belongs to us", is a sentiment the writer has often heard expressed by Pakistanis in several walks of life. The "revolution" was unique in that it was a bloodless and peaceful coup, and it enjoys the thankful support of the populace. General Ayub Khan, a British-trained administrator, has set up several commissions for needed reforms in education, welfare, land tenure, and the legal system. The civil courts are still in operation, and it would be hard to claim that the individual liberties of citizens

have been curtailed. A new Constitution has been promised, but in the meantime the fundamental economic and welfare problems remain to be alleviated. They will not be easily or quickly solved, but judging by the spirit and intentions of the new régime in the last four months, the first step towards Pakistani stability and reconstruction has been taken.

IT OCCURRED TO ME

By Muriel Hilton

IT is not an unusual experience to hear within a short space of time similar views expressed by different people. The speaker at our Literary Society meeting the other evening opened her talk on "The Aspirations of Music" by saying that too much music was available at all times of the day, and that it was all too easy to turn a knob and find oneself listening to a major work without taking into consideration the state of receptivity of one's own mood. It is easy to tune into a particular station but not too easy to adjust one's mood.

An hour previously we had been reading an article in "The Musical Times" by Thomas B. Pitfield. The writer is a composer of music and his article was on "Music and Silence". He says that the musical scene is set against a kind of aural background of silence, and that this silence can only be destroyed by man and not made by him. There is so little silence in the modern world; too much mechanical music. We absorb so much music that we fail to respond. "Our listening mechanisms", says Mr. Pitfield, "are evolving (or devolving) towards a state of neutral sponginess; imbibing is not necessarily receiving; and we are fast arriving at the condition of tasting, as it were, only the condiments, because our 'meal' has lasted all our waking day and our entire auditory input has been mashed into a more or less uniform compound".

How are we to avoid this state of "neutral sponginess"? It is one of the problems of the modern day and we each have to deal with it individually. One way is to be sufficiently strong-minded to withstand the onslaughts of even the good, to discriminate, to savour, to be content with little, and to listen only when in a receptive mind, giving one's whole attention—really listening.

Thomas Pitfield says that only a heightened awareness of music *and* silence can offer effective deliverance, and many, including myself, will agree with him wholeheartedly, for silence—that "holy uselessness"—is the strange phenomenon in which we can best comprehend the deep and abiding experiences of the mind and spirit.

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Most ministers must have given many addresses on those evils which corrode and poison human life—the evils of pride, anger, complacency, envy and so on. We are all aware of them in varying degree: we all have to watch and cope with them. Envy has always seemed to me one of the most deadly and subtle poisons with which ordinary mortals have to contend. Especially past youth, for when we are young it can be a driving force to emulate. It is so easy though to talk about how wrong it is to envy others and sometimes it is very difficult to sweeten its sour taste. How can those who have daily to withstand the weight of ill health resist envying those with robust health? And those denied the security of a happy family background—how difficult for them not to sigh with envy at those who from the beginning have been lapped in the luxury of love. Yes, it is easy to talk. I was interested to read that Walter de la Mare said that envy diminished with age. "It is the inward life that matters", he said, when speaking on this subject.

I believe envy—felt most sharply in the first half of our years—can diminish with time if certain attitudes are accepted and practised. A friend who was denied a fulfilment for which she most longed, and was by nature most fired, once said that she had found so much enjoyment in what she had that gradually it had absorbed her and freed her from envy. Her life was complete, free, rounded and fulfilled because of her own philosophy of living. It is the most heartening aspect of human nature that individuals can take and use that precious alchemy which has the power of transforming ill-fortune into something good, or as someonce once put it, "of turning a minus into a plus".

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So many figures in literature who fed and inspired my generation are passing from our midst and with comparatively little notice from the Press. Edwin Muir, who died recently, was a man and a writer of integrity. His books, poems and reviews have illumined the world of literature for many years. I cherish a volume of his poetry given me by the author of "The Autobiography of David"—whose friend he was. One of these poems is called "A Birthday" and Edwin Muir, looking back on fifty years, writes:—

"Acceptance, gratitude:
The first look and the last
When all between has passed
Restores ingenuous good
That seeks no personal end.

"Now that I can discern
It whole or almost whole,
Acceptance and gratitude
Like travellers return
And stand where first they stood."

From My Journal

By "Simplicitas"

HAVING to leave Y. for a few minutes in my study this evening, I invited him to amuse himself with a miscellaneous pile of pamphlets. When I returned he was jubilant. "Look at this hymn-sheet for the Roman Catholic procession, Mr. S.", he said. "It's got one of our hymns in! Up the Unitarians! 'Faith of our Fathers, living still!' Got a 'Hymns of Worship' there?" He flicked over the pages. "Here you are, 276. 'Our fathers chained in prisons dark, Were still in heart and conscience free'. There's real Unitarianism for you, Mr. S.", he said triumphantly. When at last he left me a moment to speak, I had to tell him it was a Roman Catholic hymn, written of the persecution which they, like us, once suffered for their faith. His dismay was a sight to see! I tried to cheer him by suggesting it was a good thing that two such different religious groups could sing the same hymn and find it true to their experience. "It helps to make us one in spirit", I said. We completed our business, and as he stopped at my gate for his customary pull at my "Lad's Love", he added: "You're always such a one for tolerance, Mr. S." "It's because I am such a dyed-in-the-wool Unitarian, Y.", I said, as he heaved himself off down the road, with more than a polite sniff at his sprig of Southernwood.

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Mrs. T. as good as told me tonight on committee that I am an old fogey standing in the way of youth. She wanted young Stephen to be nominated for the Church Committee, because, she said, we needed to make sure of him. I pointed out that he was not yet twenty-one, that he is at Oxford half the year, and that he has shown no desire to involve himself in the institutional work of religion. She then suggested we make him assistant secretary to keep him interested. A strange co-worker for dear old Y.! If Mrs. T. doesn't take care, she'll drive Stephen away from organised religion altogether, and she will have only herself to blame. By the books he borrows from my shelves I know Stephen is an earnest lover of the ways of God. Does Mrs. T. suppose I offer no religious friendship to a boy like that? Opportunities for the basic pastoral work of guiding a developing soul are so rare that it would be strange if one did not take them all. Over my dead body shall she worry him with prestigging invitations!

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When I called on the Es tonight, I found them both working in the kitchen, and couldn't resist the customary joke

about two women not agreeing so to work together. "We manage very well, Mr. S.", said Mrs. E. "Since he retired, I've found our Sam has some very funny ways in a kitchen. But then I began thinking, and decided he treats it like his old Post Office. So I let him have his funny ways, and he lets me have mine, so we're both happy." I felt for once that my sermons on mutual understanding of our fellows had gone home, where indeed it is most often needed.

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One of the difficulties of a long ministry in one church is the knowledge that one has preached on every theme a score of times. Every now and then I am tempted to find a new theme in matters of passing news value whose discussion properly belongs to the lecture room. But I recall I am a minister of spiritual things, and that we can none of us think too often of the deeper things of God. I was therefore greatly cheered today when one of my members, who rarely offers any comment upon the services, said, as we shook hands in the porch, "There mightn't have been anything new in what you said tonight, Mr. S., but it did me a power of good to hear it said again".

MORALITY AND MORTALITY

By Jeremy Goring

IN one of his last contributions to *The Inquirer*, the late Alfred Hall described how, as a young theological student, he spent a whole vacation wrestling with the problem of the life after death. He felt that, until he was convinced in his own mind of the fact of human immortality, he could not take upon himself the duties and responsibilities of the ministry. For him, the immortality of man was not merely a plausible idea but an essential article of faith.

There are many people, however, who do not see the matter in this light. They do not attach much importance to the question of immortality: they think that men should concentrate on living the good life on earth, and not worry unduly about the life after death. It is to these people especially that Harry Emerson Fosdick addresses himself in *The Assurance of Immortality* (James Clarke, 7s. 6d.), now once more available to English readers.

Dr. Fosdick, who is as liberal in his theology as his middle name would suggest, presents a convincing case, not only for the possibility of immortality but also for its significance in human life. He lays great emphasis upon the influence of immortality upon the morality of men. "The man who lives as though he were immortal", he writes, "lives in a universe where the highest spiritual values are permanent, outlasting the growth and dissolution of the stars . . . where character is the supreme concern of life, in behalf of which all else may reasonably be sacrificed . . . and where, in all public-minded devotion to moral causes on the earth, we are not digging artificial lakes to be filled by our own buckets, in hopeless contest with an alien universe, but are rather building channels down which the eternal spiritual purpose of the living God shall flow in its "far-off divine event". Those who would ignore the question of immortality as irrelevant to the Social Gospel are reminded that the primary purpose of philanthropy is to alter the physical environments that are "inimical to personal character", and that personal character is an eternal matter—"the one means by which the universe can preserve its moral gains".

In a world which has had to listen so often to that other American preacher who is continually urging men to take out insurance policies against the wrath of God, it is refreshing to sit at the feet of someone like Dr. Fosdick. In language which, for its beauty and simplicity, is reminiscent of Martineau's best, he argues his case with a robust common sense which has left at least one intending minister in no doubt about the vital significance of a belief in the immortality of man.

PEOPLE AND PLACES

A SERVICEMAN'S ODYSSEY

By Peter Hewis

(Mr. Peter Hewis is in the army. He comes from Lancashire and has been getting about. He further records his impressions.)

ON leaving my home town of Horwich, my minister, the Rev. Joyce Hazlehurst, put me in contact with my nearest churches, which were Guildford and Godalming. Our Religious Education and Youth Department went even further: they obtained a timetable and list of fares for my use and a description of the congregation as well. How many of our denomination make any use of this department, which is only too willing to help?

Guildford was the first chapel to be visited. What a contrast to Horwich! Both chapel and congregation were smaller; only one person in the congregation was anywhere near my own age. The fact that I was used to a lady minister made a difference, too. At Guildford they have a "foreigner" as minister, a Scot by the name of the Rev. Nicol Cross. Fortunately, he is not the type who needs an interpreter! Soon after I began attending here, I was to see the spirit which prevails at Guildford in spite of overwhelming odds. In three evenings, over three thousand houses were canvassed by the congregation and helpers. On the following Sunday for the Anniversary, the chapel was filled to capacity.

Just a few miles away from Guildford is Godalming. On my first visit there I had almost given up hope of finding the chapel (which is actually in Farncombe), when I asked a dear old lady where I could find the chapel. The lady, who was a member, was overjoyed at being able to take someone new to "her" chapel. Once again the congregation was much smaller than at home and there were no young people. Compensating for this was a terrific spirit, a spirit which enabled the members to carry on for twelve months in the absence of the Rev. Mabel Beames. Out of the small congregation, four or five members have taken services on their own, a remarkable achievement for a church of that size.

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After visiting what I regard as my two "regular" churches, the next church I visited was Reading. Unfortunately I have been able to go only once, but what an impression that left! Mrs. Hazlehurst, one of the members, had me to tea and then took me to chapel. At last it seemed that a new congregation was being built and making an advance. It was a typically tolerant service, too. Firstly, the preacher was a very liberal Congregationalist, who read the lesson out of a Bible loaned by a Roman Catholic; and secondly, the building was shared with the Spiritualists! Best of luck to everyone at Reading! Whilst there, I met a young Unitarian who like myself was in the Army.

Not long afterwards, when our band was at Brighton, I visited what must be one of our most impressive churches. Brighton Church is almost in the middle of one of the entertainment sections of Brighton, opposite the Dome and not far from the sea. When I first saw it, I wondered whether I had come to Rome instead! Outside are mighty pillars and the exterior is the cleanest and brightest I have ever seen. Regrettably, I had to go there in uniform (how I hate doing that). My being in uniform did not put the congregation off, and in no time at all I was introduced to Mrs. Gordon Davies, formerly of Bolton. What a lively place this church is, with no lack of weekday activities!

In August, a friend of mine, the well-known American Unitarian, Dr. Richard D. Pierce, invited me to spend a day in London with him. This gave me the opportunity in the morning to visit (as the Americans would say) our Mother Church: Essex Church. What a contrast to the usual little chapel I visit! To visit Essex Church must be very inspiring for anyone, and it is fitting to have a church such as this for our showpiece. Nevertheless, I prefer the tiny chapel in the little side-street or the simple village chapel.

In the evening, Dr. Pierce and I decided to go to Ilford and hear the Rev. Dudley Richards. Being almost lost, Dr. Pierce suggested we ask two ladies the way. He was certain everyone would know where the Unitarian church was. Peter Hewis was equally convinced that no one ever knew where *any* Unitarian church was! How wrong I was! The ladies were going straight to Ilford Church. The church was a long way from where we met the ladies, and they were obviously very keen. They were young at heart and tactful, too. Instead of sending an American and a young Service man for a cup of tea, they sent us to the nearest Espresso coffee bar! Ilford must be keeping up with the times.

All I have done in this short article is to try and get over to the people who do not get about very much an idea of what some of our congregations are like and what they are doing. Without exception, they are all alive and very much kicking, some more successful than others; but in each one people are really trying to build up the chapels and churches which *belong to them*. Everywhere I visit, people are overwhelmingly friendly and helpful.

If this has succeeded in making you think a little bit more about your own chapel or church, then it has been worth while. My hope is that wherever you go, either at work or at play, you will visit a church. If a 19-year-old soldier can do it, then I am sure that you can if you try. Wherever you go there will be a welcome for you.

I know because I have tried!

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Spiritualism

SIR,—If it were true, as the Rev. Herbert Crabtree suggests, that acceptance of the validity of the scientific method means the demolition of the case for religion, the outlook would be gloomy indeed, for the world is rapidly becoming more and more scientifically minded. Fortunately, most scientists are now prepared to accept that the scientific method has its limitations; this applies not only, as probably all would agree, to the behaviour of atomic particles, but may be extended, as by Prof. Lovell, to the ultimate nature of the creation process and, as by Max Planck, to the relation between mind and matter. There still remains, therefore, a vast field of non-measurable quantities and values which are a proper field for religion.

There is little point in challenging science on its own ground. The theory of continuous creation, for example, will be proved or disproved by experimental methods, not by an appeal to the mechanistic thinking of a previous generation or by vague references to logical positivism.

To believe in the impossibility of an objective verification of religion is not the same thing as to deny the objective validity of higher values. The evidence for our religious beliefs will not be strengthened by a conflict with science which we shall inevitably lose.—Yours,

Sale. *A. Stanworth.*

The Birth Stories

SIR,—Ernest Green writes, "John Rowland rides over me like a steam roller". Surely he himself comes charging in rather like a tank! The whole point about the birth stories in the first and third gospels is that they are used, and always through the centuries have been used, to bolster up the dogmatic position which declares Jesus of Nazareth to have been an abnormal being with no existential connections at all with the rest of us. He was "God" who "came down" from "heaven"—or shall we say "outer space"?—for us men and for our salvation. And we know this—or ought to know it—because he was born in a stable, cradled in a manger, to which there came across the world wise men to worship him—and because from the night sky "angels" sang to shepherds!

As I see it, if the freedom of Christian Modernism is to be safeguarded we must ruthlessly uncover the legendary basis of those stories, "pretty" and pious—but poetic only. I'm for John Rowland on this issue.—Yours,

Worthing. *Malcolm Rutt.*

SIR,—If nobody else answers Ernest Green, please may I? I disagree with practically everything he says!

Some of us are Unitarians because we have critically examined orthodox beliefs and have rejected them. Why pretend thereafter that we feel liberal towards what we have discarded as untenable? That would be hypocrisy.

It was not suggested that it was a "cardinal sin" for orthodoxy to believe in the literal truth of the gospels. The distinctive feature of Unitarianism is that *we* do not, and I do not agree that our distinctive feature is not important.

The birth in a stable was not "outrageously impossible", but we have decided against the possibility of the birth being miraculous in the traditional sense.

"Whatever is just, whatever is of good report, stems from that birth"—So there was no justice, nothing good, prior to the advent of Jesus? This is pure assumption.

Mr. Green's use of the capital "S" for "Son" is an indication that he himself has *not* rejected belief in the special status, and therefore miraculous birth, of Jesus. No wonder he can be liberal towards beliefs which he still embraces.—Yours,

Exeter. *Enid Shears.*

The New Tyranny

SIR,—Your article on the New Tyranny is all the more depressing that it is so true, and that it seems to clash with the almost optimistic article in the previous issue.

But is it true that the pacifist revolt is neither open nor organized? And would it be one of despair if it grew till it numbered a million supporters even in but one of the leading powers? And is such growth quite impossible? And should not those of us who do see what is threatening do what we can to stimulate such growth—the more so as it seems apparent that the fiercer the race the less likely the "deterrent" to deter?

Let us by all means ask why "the human race should hand itself over to some hundred persons or so", be they soldiers, scientists or politicians; but if this thing "need not be" then we must try to do something to stop it. And what can we do to outwit the hundred but ignore them, and where necessary and possible disobey them, whatever the cost? Is there any other way?—Yours,

Lewes. *Basil Viney.*

[*Yes, the organization of the human spirit, which is taking place, against the tyranny. But to assume this can be done by the pacifism of which Mr. Viney writes, in an organizational way, is—to many—to obviously despair.*—EDITOR.]

A Liberal Orthodoxy

SIR,—The many English friends of Professor Fritz Buri, of Basel, will be distressed to learn that he has been replaced as editor of the *Schweizerische Theologische Umschau*. It is, of course, easy to understand the financial difficulties of a liberal theological journal in these days and it appears that more subscribers are urgently needed.

It is, however, clear from Professor Buri's final editorial article that other considerations have played a large part in what has happened and there is ground for fearing that the history of Marcionism and the American Transcendentalists is repeating itself. His friends have not always found it easy to follow, or even to understand, Professor Buri's theological position, but if the reason for what has happened is that he has failed to measure up to the standard of liberalism set by the management of the *Umschau* most readers of *The Inquirer* will, I am sure, agree with him in regarding the setting up of a liberal orthodoxy as the negation of the liberal spirit. He may not have fully succeeded in his aim of making the *Umschau* an *avant-garde* of a new Liberalism, but a periodical which has been able to attract contributors as distinguished and varied in outlook as Schweitzer, Bultmann, Bloch and

Jaspers has certainly been alive. We shall await with interest the results of the change of policy.—Yours,

Oxford. *L. A. Garrard.*

The Schweitzer Society, Oxford University

SIR,—At a meeting of the Schweitzer Society on Wednesday, January 28, the following resolution was passed and the Society asked that a copy be sent to *The Inquirer*.

"The Schweitzer Society of Oxford University: In view of the mutual benefit gained by students of different races being educated together at Universities, notes with regret the decision of the Government of South Africa, announced on January 23, 1959, to reintroduce the Separate Universities Education Bill."

Copies of this resolution have been sent to The Prime Minister of South Africa; The Speaker of the House of Assembly, Cape Town; The High Commissioner for South Africa in London; The National Union of South African Students in Cape Town.

We feel this is a matter that should, if possible, be brought to the attention of the readers of *The Inquirer*.—Yours,

Oxford. *James McClelland (Secretary).*

The Organ at Manchester College, Oxford

SIR,—During my 40 plus years as organist of Manchester College, Oxford, it has been my privilege to play to, and to meet, a great number of people who will read this letter.

Many of them have expressed their admiration of the very beautiful organ in the Chapel which is acknowledged by organists to be one of the finest of its size in the country. It was built in 1893 by Gray and Davison, and enlarged in 1930 by Nicholson of Worcester in memory of Dr. J. Estlin Carpenter.

All complicated mechanism requires periodical overhauling and the time has come when the organ is in need of cleaning and renovation which will cost at least £700, and this is to be carried out by the builders in the Long Vacation. A fund has been started to meet the cost of this work, and already generous gifts from members of the congregation, the Friends of the Colleges, old students and even casual visitors have been received amounting to £200.

It occurred to me that there must be many people who have happy memories of services and recitals in the Chapel and who would like to take some part in enabling this renovation to be done, and as treasurer of this fund I shall be personally grateful for any gifts, large or small, which I should be happy to acknowledge.—Yours,

Harold Spicer,
Organist and Bursar of
Manchester College, Oxford.

International Sunday — February 8

SIR,—May I draw your readers' attention once more to "International Sunday"? It has been fixed this year for February 8, not the last Sunday of the month, though those churches which wish to observe it and find February 8 inconvenient are at liberty to retain the former date.

This is the day when the work of the International Association for Religious Freedom is remembered in many of our churches and in a great number all over the world. Churches will be circularized from headquarters, but individual members of the IARF are also reminded that their annual subscriptions (10s.) are now due, and they are invited to send them as usual to the Individual Members' Secretary, Rev. Kenneth Twiss, Harrison Parsonage, Atherton, Manchester (cheques, etc., made out to him personally)

Regular readers of *The Inquirer* will need no introduction to the IARF in view of the articles that have appeared about last year's Congress in Chicago. Readers not acquainted are invited to apply to the above-mentioned Individual Members' Secretary for a free copy of the periodical, *Digest*, which may be had regularly (about four times a year) for the annual subscription.—Yours,

Manchester. *Kenneth Twiss.*

The Denominational Schools

The following has been received from the Ministry of Education:—

Mr. Geoffrey Lloyd, Minister of Education, recently saw representatives of the Free Churches to discuss the question of grant for denominational schools. The recent White Paper, "Secondary Education For All", said in paragraph 12: "So far as the school building programme is concerned the Government recognize that the churches may need some further help if they are to to be enabled to play their full part in carrying out their share".

The Free Churches were represented by the Rev. Dr. Ernest Payne, Moderator of the Free Church Federal Council, the Rev. Dr. A. R. Vine, Secretary of the Free Church Federal Council, the Rev. G. R. Osborn, Secretary of the Methodist Educational Committee, the Rev. A. S. Clement, representing the Baptist Union of Gt. Britain and Ireland, the Rev. John Huxtable, representing the Congregational Union of England and Wales, and the Rev. Peter McCall, representing the Presbyterian Church of England.

The Minister had a full and frank exchange of views with the representatives of the Free Churches. The Minister saw representatives of the Church of England on January 12, and will receive representatives of the Roman Catholic Hierarchy early next week.

The Hibbert Journal

In his survey of the theological literature of the quarter in the January issue of *The Hibbert Journal*, the Rev. H. L. Short quotes a piece of dialogue from *Alice in Wonderland*, in which the White Rabbit inquired: "Where shall I begin, your majesty?" The King replied: "Begin at the beginning, go on until you come to the end, and then stop!" Mr. Short explains that it is not easy to follow this advice when surveying a vast mass of literature; nor is it easy to follow it when considering an issue of the *Hibbert*. Should the reviewer mention first the contribution of a former editor, Dr. Stephens Spinks (now Rector of Clovelly), on "The Significance of Disbelief", should he describe the articles on Buddhism, by Dr. Hubert Benoit and Professor R. C. Zaehner, or are the more directly classical contributions of Professor J. K. Feibleman ("Aristotle's Religion") and Mr. S. J. Tester ("Christianity and Classical Humanism") to take precedence?

It should be clear that this issue of this always interesting quarterly is even more varied in its appeal than usual. There is, for example, a most satisfying piece of literary criticism by the Rev. J. A. Bramley, in which the author considers anew a nowadays much neglected writer, Robert Louis Stevenson; there is, too, a survey of the origins of Christian Science, by Mr. B. R. Wilson, who is Lecturer in Sociology in the University of Leeds. The Rev. Francis Terry describes "The Sociability of Reason"; Dr. W. H. Poteat writes "On the Meaning of Grace". It is a magazine with something for all tastes. Even the book reviews have distinction, with, among the reviewers, Dr. Dorothy Tarrant, the Rev. L. A. Garrard, Mr. Anthony Quinton, Dr. E. O. James, and Professor I. T. Ramsey. A mixed issue—and one with interest for all serious-minded people. J. R.

News Review

At Essex Hall

(Continued)

Today we had another visitor at Essex Hall. This time his interest was in ensuring that the churches overseas received some supplies of the *Sunday Express* article, "The Church that says 'We Agree to Differ'", and so he has paid for 800 copies to be distributed among the churches in Australia, New Zealand and South Africa.

A number of English churches have taken them, and we would like to suggest that the time has come when all our churches should place a small advertisement in their local papers over a period of say, one month, similar to the advertisements which are appearing in the national papers—not advertising services but telling readers where they may obtain information about Unitarianism, or in another advertisement another week where they can obtain a copy of the *Sunday Express* article, and directing them to a local address, say that of the minister, though not including the minister's name in such an advertisement.

It is clear there is a large and growing interest in our movement and it is up to every individual church to capitalize this interest at once. Copies of the *Sunday Express* article may be obtained from The Publicity Department at Essex Hall for 10s. 6d. per 100 copies. J.K.

Collingham: At the evening service on January 25, the minister (the Rev. J. W. Mee) dedicated an oak pedestal flower stand which the members of the congregation have provided in

(Continued on page 48)

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 8, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street, Meeting House, 11, Rev. Aubrey J. Martin
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
BILLINGSHURST Free Church, High Street, 11, Rev. F. Hankinson
BIRKENHEAD, Unitarian Church, Bembrough Road, 6.30, (February 15), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. G. Wilkinson
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30, Mr. T. Sharples, 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 1, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. [illegible] Jones
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. John Pickerton
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quinn
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eddie Shaw
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. E. A. Davies, 6.30, Mr. W. Lloyd
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wilkinson
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkman
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Forth
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. Martin Cotter
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
GLOUCESTER, Barton Street, 3, Rev. J. M. Quinn
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 3, Rev. J. B. Towers
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HINCKLEY, Great Meeting, Bond Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. J. B. Towers
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pope
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Warner
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. R. L. Gilland, 6.30, Rev. Alan Tonkin
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Dr. E. Green
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kingwell
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morris
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler, 6.30, Mrs. S. R. Butler
LIVERPOOL, Heathfield Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Butler
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Storr
LONDON, Bell Street, Edgware Road, 6, ——
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Miss M. K. Geary, 6.30, Rev. K. C. Thatcher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gollancz (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
LONDON, Highgate Hill Unitarian Church, 11, Rev. R. Tottem
LONDON, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Rev. John Kielty
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. Waddington
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. Dudley Richardson
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. R. Tottem
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter W. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Walter W. Long
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. Grieve
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. A. Williams
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
MANCHESTER, Rostron Street Mission, 6.30, Rev. B. L. Hopkins
MANCHESTER, Stand Chapel, Whitefield (February 15), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. Toone
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 2.30, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Miss N. Patenall
NORWICH, Octagon Chapel, Colegate, 11 Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kersley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. J. A. Williams
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Dr. F. T. Wood
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, ——
SOUTHEND-ON-SEA, Darnley Road, 6.30, Miss M. K. Geary
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Mr. E. F. Godfrey
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, Pennant Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45, Students, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinnell
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Farrow
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Edwards (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. Kipling
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5521
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grace Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
STAFFORD COMMUNITY CHURCH, Austin Road, Stafford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wrose
WELLINGTON, Services suspended — Enquiries — Mrs. Warren, Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barton

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Death

Higgins—On January 24, at Roslyn, Wollescote, Stourbridge, in her 70th year, Florence Mary, wife of Charles Frederick, and second daughter of the late Rev. Isaac Wrigley.

Free Christian Church, Doncaster

The above Church is desirous of obtaining a Ministerial settlement.

The Ministerial Committee of the General Assembly has been informed.

Enquiries: Mr. S. B. Shepherd, 33 Alderson Drive, Doncaster, Yorkshire.

THE INQUIRER
All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.
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(*Continued from page 46*)

memory of their former minister, the late Rev. W. A. Pocock. The chairman of the congregation, Mr. W. H. Terry, in a tribute to Mr. Pocock, said he had served the congregation for twenty-nine years (1926-55) with unstinting devotion, and that his memory was cherished with gratitude not only by the congregation but by the people of Cullompton. Pound Square Chapel was his only charge, and he had been to them a true minister of God and a faithful pastor. The oak flower stand is the work of a local craftsman and member of the congregation, Mr. William Broom, and is in keeping with existing chancel furniture by the same craftsman.

Unitarian Children Win Bible Quiz

Pudsham: On January 22, a Bible Quiz was held in the Wesley School, organised by the British and Foreign Bible Society. Nine teams of children took part from the churches in Pudsham and the surrounding districts. Congratulations to the Unitarian team who came out on top—after a tie. The total marks were 14 out of an overall total of 18. The four children taking part were Pauline Murphy, Dorothy Hudson, Carol Heys and Jeremy Stattard, who each received a Bible for their prize.

Mrs. J. Taylor Jones

Sarah Emma Jones has died just four weeks after reaching her 99th birthday. She was the widow of the late J. Taylor Jones, a former President of the Unitarian College and chairman for many years of Dean Row Chapel. In the year in which she was born the first electric lighting plant in the world was installed in New York. In the same year Charles Darwin published his "Origin of Species". Mrs. Taylor Jones was not at all bewildered by the great changes which these two events produced. She remembered the Rev. Wm. Gaskell, husband of the famous novelist, preaching in Cross St. Chapel, Manchester, looking (to the said) indescribably noble and saint-like. All her life she was proud of being a Unitarian. Her faith was deep and simple. She lost all her three sons when still comparatively young, a blow of fate which cut deep into her memories.

Everyone who came into contact with her recognised her strength of character. The solid certainties of her youth remained with her to the end, even with the heavy and sometimes weary weight of her long years. In the words of one of her favourite hymns, by H. W. Longfellow, she had "a heart for any fate".

The funeral service was conducted by the Rev. A. B. Downing at Stockport Crematorium and her ashes were laid in Dean Row Chapel graveyard.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

ANNUAL MEETINGS

LEEDS: Tuesday, April 7, to Friday, April 10

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association Secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 8, at 10 a.m., in Oxford Place Chapel, Leeds. Resolutions intended for the Agenda must be sent in writing by February 28 accompanied or quickly followed by the names of the mover and seconder.

Essex Hall,
1-6 Essex Street,
London, W.C.2.

John Kielty (Secretary).

Winter Holiday

CONVALESCENCE, REST, WINTER HOLIDAY? All desiring real warmth and comfort now will enjoy "NORMANHURST" the small, friendly hotel in this famous sheltered winter resort. Medically commended. Twin-bedded from 6 gns.; Singles from 6½ gns.; including full board, early tea, breakfast in bed (if desired), heated bedroom (central heating throughout). Annex Singles 6 gns. Simple vegetarian diet if preferred. No gratuities. Illustrated brochure. Facing South, opposite central promenade near warm Sun-Lounge. NORMANHURST, Sackville, St. Leonards, Sussex. Hastings 4284. Also booking for summer; own beach hut, etc.

Holidays Abroad

SEEK THE SUN IN UNITARIAN FELLOWSHIP: Oslo and the Sognefjord (June 13-27); Innsbruck, Bozen, Geneva (August 9-22); Lugano and Italian Lakes (September 20-October 3). Low travelling expenses. Nothing overmuch. Excellent hotels. Write Rev. Pudsham, 16a Westbourne Grove, Scarborough.

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